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SCHOOL OF RELIGIOUS AND SOCIAL WORK

MODERN TECHNIQUES IN THE THERAPEUTIC USE OF RELIGION

A Thesis

Submitted by

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Introduction

The following study is concerned with the believed values of religion for relief from the ills of life, and the techniques and practices through which those values were made effective, throughout human history. Two facts do stand out in that history from its very beginning: first, the widely prevailing practices by which men have sought relief and benefit through different processes of religion, and second, many instances in which the ends sought were attained, and were believed to have been attained by means of those religious practices. Though, most of these practices have been of such a character and quality, that many scientists thought that they have been worthless in themselves or at least could not possibly have accomplished the ends attained by the means ascribed, yet, that does not invalidate the two facts just mentioned. It cannot be stated either that there are not potencies at all. While the interpretations of these facts made by relatively unlearned people who participated in them, are not correct, it is more clearly that the task of science is to deal directly with the facts and seek sound interpretation. True

science does not avoid, or assume that there are no values and potencies at all, but begins with the facts as it finds them, and tries to find meaning in these facts.

The course followed in this study has generally been a historical one. That is, the facts of beliefs, attitudes and practices have been studied in their historical order, down through the ages, and particularly as they have developed in relatively recent years. This historical background, even though it has been made the basis of this study, has been covered quite briefly. This has been done, because that field has already been covered by a comparatively large literature. The discussion therefore, of primitive practices and of those of early Christian centuries, is only such as was felt to be necessary as background for what is to follow, with which this study is more concerned.

The wide spread and increasing emphasis on psychotherapy at the present time has naturally raised questions as whether there have been any values in these religious practices, and the efforts on the part of those believing in them to readapt to the new type of thought. As a result, the present century is witness-

ing the development of several types of efforts of this kind which in fact are different "schools" of thought on the subject. Thus, this has been made the basis of classification in this study, upon which the literature and other factual data concerning present practices have been presented.

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I
HISTORICAL BACKGROUNDS

Health and religion have been connected in the actual life of mankind through the centuries, as it is shown in the primitive cultures, in the ethnic cults and in modern times. There has been and still is a close connection between religion and relief from physical ills. Men are naturally religious, for there has been no group or tribe, even in the lowest form of savagery, which has not created for itself one or another form of belief and worship. Religion has been with man from the beginning of his existence. The cave man buried his dead with faith in a future life, a life beyond the physical life here on earth. Afraid of the spirits of the dead or the ghosts, which continued to live and hung around the bodies which they had once occupied and possessed, men buried or put the corpses away, and hid or disguised themselves to avoid the ghosts.

Primitive man believed there was a spirit in every object around him; everything was a living thing, or possessed a spirit. The earth was charged with spirits. It was a living world. Sun and moon, trees, clouds and

rivers, as well as animals and men were living things. Afraid or unable to fight with the existing world, and believing in their supernatural force and higher power, man began to try to insure their favor by worshiping them.

1. Primitive cults.

The earliest forms of religion came from the efforts to meet three elemental needs:

a) protection from natural danger,

b)fertilization of the soil, connected with reproduction and sex, and

c) relief from physical sickness and pain.[1]

Religion has been interwoven into the life of primitive man, and the more advanced his personal and social life was, the more developed his religion became. Changes in the life of man have been constant and gradually religion changed. Though its path has not been always smooth, and many a time religion has declined, yet the religious motive has never disappeared from the life of humanity. It has been always present, which suggests potencies in religious motivation and practices to the

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[1] Louis Broune This Believing World Book I

extent that it has been able to persist. For men do not continue through the centuries to put their dependence on things which are so useless that they never render results which bolster faith. Men believe in religion because they have experienced enough of what seemed effectiveness to keep them practicing it.

In his more advanced development as well as in his very primitive stage, man continued to believe in spirits, ghosts, and demons which inhabited the material objects arround him and possessed supernatural powers. Those imaginary beings were responsible for all the phenomena that man could understand.

One of these phenomena was disease. Spirits, demons, or ghosts were thought of as that which brought diseases and all other misfortunes. To prevent or to cure diseases man invented and developed practices which had religious character. Fetishes, charms, magic, ceremonials and worship spread out of the necessity for man to fight or to control thpse supernatural forces. Many of those practices and variations of that stage are still to be found in the superstitions of today.

On the other side of remedial practices of all kinds have grown out of the effort to avoid or cast out

spirits, or to cure diseases.

Long before man thought of religion as such, he tried to control and manipulate the powers in the universe by magic. "Magic is a system of manipulation of the unknown."[1] On every side man saw those "powers" and his first impulse was to avoid them. Spirits were everywhere; sky and earth and sea were inhabited by them. This is the "animistic" stage of development, from the Latin "anima", meaning spirit.

Centuries of development were necessary for man to realize that some of those spirits were friendly, and instead of spending his effort and time to avoid, man began to try to bring them near, and a new era in the development of the religious concept of man began, an era of exploiting and worshiping of those spirits.

The ways of primitive therapeutics, far back in prehistoric times, are completely hidden from us, except what can be gathered from the primitive peoples of today. The earliest man seems to have depended largely on aid from spirit sources for meeting his

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1. MacAver, Society: Its Structure and Changes, p. 237

ills. The techniques have been more or less the same in religion. "The primitive man's religion and therapeutics", as Cutten states it, "were inextricably interwoven", and also, "the nature of the primitive religions was responsible to a great extent for the nature of the method of healing, therefore, appeasing the offended deity and exorcising the demon were therapeutics as well, as religious ceremonies."[1.]

The medical techniques used by the solitary man on one side, or by the medicine man or witch-doctor, on the other, have been more or less the same, and both could have little effect except in a suggestive way. As indicated above, diseases were caused by demons and the cure of diseases was an effort to exorcise the demons. Strange syllables and words were whispered, shouts and beating tom-toms, wild dances, luck charms or fetishes were used, all kinds of meaningless noises and practices were employed, and if those did not help, others and new ones were invented.

a.) Solitary man depended entirely on amulets, fetishes, magic and others for preventing and curing diseases.

[1.] Cutten, George Barton, Three Thousand Years of Mental Healing, p. 21

Fetishism furnished the basis of the most used techniques. It was widely spread, and often consisted of the use of a medalion or relic worn as a good luck charm. It was believed that if one possesses the object of a spirit, he can control the spirit itself. That is why the fetish could be almost anything. Stones of different shapes and colors, pebbles, bones and many other things were used. Even today many people believe in such lucky-stones. Later fetishes were manufactured. "Hair of a lion was worn for cunning, an eyeball for keen vision, toads' toes, lizards' tails and many other articles have been used, tied togather on a string, which the savage wore around his neck, or hung it on the door of his cave or hut. With these possessions man was not afraid; he was protected against diseases or other misfortunes. Since the primitive mind has no conception of the operation of natural laws, the distinction of the natural and the superantural, is not yet developed. It is not merely that disease and misfortune are attributed to malignant powers against which a system of protection, by the evocation of other powers , may be devised. It is that these powers themselves are both physical and non-physical, like the "mana" of the Polynesians and other peoples, mysterious

properties indwelling in things, combining with the rain and the sunshine to make things grow, combining with the flight of the spear to hurt a man. The 'ghost' of a man, even his name or his mark or his painted image, has the same kind of potency as the man himself. Or again, the man and his totem are one, identical expressions of the same quality. Even when the gods became distinct, they were but greater men living on the same plane or descending to it. For, as in Genesis, "The sons of God saw the daughters of men that they were fair".[1]

Amulets were widely used. The amulet was usually a compound of substances. Some of the amulets were carved out of pieces of amber and hung about children's necks. Earrings made of an ostrich's bones, four-leafed clover, luck pennies, certain stones worn in rings and scarfs are still to be seen; camphor is worn about the person to avert febrile contagion, a ring made from the wood of a coffin and slipped over a cramping limb, was supposed to be a sure cure for spasms; snakes and snails and tails, little stones or wood images and many other articles were used to prevent or to cure diseases.

There was also wide use of charms. The charm might be a gesture, a look, or a spoken word. Whatever these

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[1] Mac Aver, Society: Its Structure and Changes, p. 440

might be, they are used for defensive purposes, i. e., to keep away evil in the form of demons, disease, or misfortune. They also were used to attract good. Their power was supposed to be of a magical character, and exercised in a supernatural manner.

b) With the development of group relationships and the social controls involved in them, man's religious life also became socialized and along with it, his dependencies and practices for relief from the ills of life. Thus his beliefs in higher powers and the ways of placating them or enticing their help, also became socialized. In place of his going out alone to please the gods, he united with his fellows in dances, ceremonies, erecting and maintaining magic circles or temples.

Then emerged also the "medicine men". These seem to have come from two sources; partly from the development of functionaries for the group ceremonies and temple ministations (priests), and partly from the respect and esteem developed for persons believed to possess superior powers or have direct access to the deities, e.g., the prophets of Israel, the medicine man of the American Indian and among other peoples of the globe, the shaman in Korea and China, and the witch doctor in Africa.

While the coming of the medicine man marked a distinct change in the whole of man's religious practices, it does not necessarily follow that it involved also a different kind of dependencies for cure of his ills, or a change in the real potencies, whatever they were, wherewith such successes as came were produced. In other words, if the change was merely in the way of a transfer of the same dependencies and attitudes from an individual expression to one through a group or an intermediary priest or medecine man, the real potencies would presumably be the same in kind.

Precisely this is what appears to have occurred, as is shown by the current practices of these group functionaries.

According to H. Carl Van Stack,[1] son of a Dutch missionary in Transvaal, South Africa, who was born and grew among the natives and therefore had the opportunity to witness some of their ceremonies; "Belief in witchcraft is, perhaps, the besetting iniquity of the African native. Regardless of the enlightening influence of white man's civilization, the practice of black magic prevails in all its hideous superstitions. Trembling with fear of evil spirits the credulous black

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[1] Article in the Boston Herald, Feb. 24, 1935

shudders at the diabolical powers of dead enemies. Humbly he bows to the 'all knowing' wisdom and abolute autocracy of the witch doctor".

To the savage mind every disease or misfortune derives from some malignant influence. Accidents, failure of crops, sickness and death are charged to the vengeance of the powers of darkness. The witch doctor finds the charm against the curse and is able to exorcize ar satisfy the Evil One.

The witch doctor is the most authoritative person in the tribe and his power is great. He is a product of heredity; his cunnings, his intuitive knowledge, his mysterious cult have been handed down to him by his ancestors. "He preys on ignorance and credulity, on the natives' fear of the powers of darkness and their gullibility in accepting indisputably such messages as fall from the lips while in a trance."[1] Nothing can save a man from the curse of the witch doctor; he believes he must die. The author of the article, after he gives some horrible instances of the influence and power of the witch doctor, quotes Dr. G. B. Kirkland of London,

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[1] Ibid.

a former medical officer in South Africa, who attributes witchcraft fatalities to a subjective psychic force--a kind of self-destruction through fear.

The witch doctor uses all kinds of herbs, roots, berries and others to cure diseases, and sometimes very successfully, but his power lies in the belief of the natives in his supernatural power.

The Chinese of today, except in some of the seaboard cities, must be classed as representing early civilization, for their mode of living has not changed much in the last two or three milleniums. Their system of medical practice partakes of the charater of that found among the very early people. For example, Hardy reports that a missionary told him of his being called in to see a man suffering from convulsions; he found him smelling white mice in a cage, with a dead fowl fastened on the chest, and a bundle of grass attached to the feet. This had been the prescription of a native physician.

Medicines are made from asses' sinews, fowls' blood, bears' gall, shaving of rhinoceros's horn, moss grown on a coffin, and the dung of dogs, pigs, fowl, rabbits,

pigeons, bats. Cockroach tea, bear-paw soup, essence of monkey paw, toads' eye-brows, and earth-worms rolled in honey are common doses. The excrement of a mosquito is considered as efficacious as it is scarce, and here, as in Europe in the Middle Ages, the hair of the dog that bit you is used to heal the bite and to prevent hydrophobia. Fleas, flies, and bed-bugs prepared in different ways are given for various diseases. Medicines are given in all forms, and not infrequently pills are as large as a pigeon's egg. If any of these medicines ever had any beneficient effect it must have bee through mental rather than through physical means.

Nevius has left us in no doubt concerning the belief in demons among the Chinese, and of the effect this belief has on their theory of disease. Certain forms are daily observed to drive away the evil spirits. For this purpose Taoist priests are hired to recite formulae, ring bells, and manipulate bowls of water, candles, joss-sticks and curious charms. Sometimes the family insists that one of the priests shall ascend a ladder, the rounds of which are formed of swords or knives with the sharp edge upward, and go through his exorcism at the top.[1]

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[1] Cutten, pp. 21--23

From this brief review of the actual attitudes and practices of primitive man, we can now pass to consideration of their interpretation, particularly as to what may appear to be the actual potencies which became effective in them.

As remarked by McAver in the quotation made above, "The primitive mind has no conception of the operation of natural laws and the distinction of the natural and the supernatural is not yet developed." When under later social developments this distinction did arise in the minds of men and supernatural powers were attributed to medicine men or to sacred ceremony or place, there was presumably no essential change in the character of the individual's attitude of belief, but only in the avenues through which he undertook to secure divine help. Whatever potencies inhered in the use of amulet or incantation, were presumably of a like kind, whether its functioning was sought directly in the hands of the suppliant or through priest of ceremonial group.

What were these potencies?

1. Auto-suggestion

Dr. Worcester and Dr. McComb find it largely in "Auto-suggestion done into wood or stone"[1], which the

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[1] Worcester, Religion and Medicine, p. 94

amulet or fetish became, the equivalent of what is later known as prayer. "Prehistoric man used amulets and charms, which were simply prayers for protection against the hostile forces with which he felt himself surrounded."[1.]

2. Suggestion

Manifestly there is opportunity in much of these primitive practices, for the functioning of suggestion itself. When, for example, the primitive mother placed an amulet before the eyes of her sick daughter, telling her it would effect a cure, there was direct suggestion to the child, supported by everything of faith and confidence in the mother which the child possessed. When, also, there were tales of cures effected in others by the talismanic means used by the priest, there was again ample place for suggestion to function.

It goes without more than mention, that there were ordinarily no physical potencies in the crude medicines used generally by primitive man. Toad's warts, moss grown on a coffin, dog's dung, manifestly have no physical values for the object sought, as is true also of amulets worn or fetish carried.

3. The stimulation of hope and confidence.

[1.] Worcester and McComb, Religion and Medicine, p. 302

Hope and confidence have such unquestionable therapeutic power everywhere, that it would be inevitable that anything in these practices and the people's attitudes toward them which would stimulate such expectancies on the part of the sufferers, would have curative values.

It is unquestionable also that the primitive man's confidence of this kind was very great indeed, and, with this trustful type of mind, the beneficial results would be even greater, because the fear, in our more matter-of-fact and incredulous times would be replaced by hope and confidence in the mind of primitive man.

Finally, there is the question of whether these practices and attitudes did enter into the sufferer's experience of spiritual powers from some other source. The answer to that question does not have place here, further than to recognize the fact that "If there are such powers which do function in human experiences when human attitudes make opportunity for them to do so, then it is possible that this occurred as a result of the crude efforts of primitive man whereby he 'opened Godward the Soul'. To deny the possibility of such experiences on a-priori assumptions they cannot be, is not

scientific."[1] For the present, therefore, we merely call attention to the fact that the religious efforts of primitive man may have accomplished a little in this area of human experiences.

2. Organized Ethnic Cults

Here again, along with all the magical hocus-pocus and the heathen's worship of sticks and stones, and beasts, and ghosts, and spirits, there is the same powerful element, the religious motivation, as a means of therapeutics in Hinduism, Buddhism, Zoroatrianism and other organized ethnic cults.

Magic seems to have had a fascination for all peoples and for all ages. Magicians, medicine-men, sorcerers, wime-women, witch doctors, shamans and many others, have been common among primitive peoples everywhere. All those were persons thought to be possessed by supernatural power, a gift to communicate with spirits and therefore, to be able to win their favor, or to control them by exorcism, magic, and other practices. Here again as in the very primitive cults, the methods of healing or the therapeutics were religious ceremonies.

As already indicated, the Chinese of today depend on practically the same medical practices as their

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[1] Charles R. Zahniser, from unpublished lecture notes.

ancestors and with very little change from them, they work an elaborate religious system.

This is seen, for example, in the practices of the taoist priests and priestesses. They claim to act as intermediates between the people and the gods, and to have power to exorcize evil spirits and to cure diseases.

In Korea the evolution of religion took the same direction. It began with animism, the simplest form of religion, that which attributed life and spirit possession to all objects in nature. Out of animism came the development of magic and naturally, the demand of professional magicians. In Korea those magicians were called shaman, and the form of animism,--shamanism, and all this was carried over into the national worship of modern times.

When Buddhism and other organized cults entered Korea, these primitive practices were simply absorbed and continued. Ancestor worship which developed so widely in Korea, China and Japan was an animistic development as well, which easily took over many features of the primitive practices, including efforts to heal.

In India, in spite of the fact that medicine became very early a distinct science, demonology played an important part among the people relative to diseases,

and religious observances of all sorts were used. Hymns and prayers were offered to the deities, or to demons or ghosts, and thus a special literature developed as well as religious observances and ritual in the temples in the effort to combat disease.

"The Atharva Veda, the 'book of popular religion' has a charm, an incantation, a frozen prayer, what you will, for everything. These are mostly four verse hymns, gnomic sentences to be repeated at any rite, to fulfill any desire. One can make a list of all the ills to which flesh was heir in India, five hundred years B. C. Sickness of any sort was demon possession--the demon must be prayed or compelled to leave."

> "Release thou him from headache and from cough
> Whatsoever hath entered each joint of him.
> Let it attach itself to forest trees and mountains."

"Ritual or magic accompanied every verse. A fever is cured by heating an axe, dipping it in hot water and making a lotion from the water--like is cured by likes! Sometimes the prayers are touching in their simplicity."

"Whose of you, O Gods, are fathers and sons, do you, accordant, hear this utterance of home:"

"To you all I commit this man. Happy into old age shall you carry him."

"Some of them are repeated very quickly:

'Ye, O Gods, that are in the heaven, that are in the earth, that are in the atmosphere, in the herbs, in the cattle, within the mountains, for long life'".[1]

There is a formula for everything and ceremonies or rituals attached to each one of them.

Much the same situation obtains with Zoroastrianism and all the other highly developed cults. Mohammedanism draws somewhat from Judaism and Christianity, but shows no other significant features which differ much from those already discussed.

THE JUDEO-CHRISTIAN BACKGROUND--OLD TESTAMENT

The influence which has borne and still bears so powerfully on the attitudes and practices of occidental peoples from Jewish and Christian sources, which are so intimately connected that it is best to consider them, together, as one current of social influence which shall be classified here under the heading of the Judeo-Christian tradition.

Among the Jews, the healing art early seems to have been almost entirely religious. Disease was considered as sin or punishment for sin. The Mosaic legislation

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[1] Atkins, Gains Glenn, The Procession of the Gods, p. 166

discussed them together. Laws and regulations concerning sins of a distinctly spiritual character and concerning hygiene (e.g. forbidden foods) and diseases such as leprosy, and others, were all mixed together in a way that shows clearly they were believed to be similar in nature. Job, suffering from his famous boils, thought entirely in terms of who sent or permitted them, and the whole book discusses the affliction in the same spirit, e.g., that they come from moral faults; for all the rest as well as for him it is divine justice, a punishment for sin, but does not even suggest physical causes or means of relief. The Psalms are replete with prayers for relief from pain and praise for having obtained it, naturally from God.

Of the Old Testament references to healing, the most enlightening are the stories connected with the prophet Elisha, and one instance in the life of Isaiah. In the last, (Isa.38), King Hezekiah was said to have been "sick unto death", and was healed through the ministries of the prophet. The case in only one in which there is mention of the use of material means which may be thought of having medicinal values. While the story puts the emphasis on the prophet's prayers and predictions there is this remark at the very end of the story; "Now

Isaiah had said, let them take a cake of figs and lay it for a plaster upon the boil and he shall recover." It seems significant that the placing of the statement, as it is found is an appendix, an afterthought. Evidently, it was the religious functioning of the prophet and not the plaster that cured the king.

The Elisha stories give two instances of the use of means but apparently with no thought of values in them apart from the powers working through the prophet himself. Naaman, the Syrian leper (II Kings, 5:10), was instructed to "wash in the Jordan seven times". "and Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."[1.] The unwholesome waters of Jericho were made usable for plant life after his order to "cast salt therein". "And he went forth unto the spring of the waters, and cast salt, therein, and said, Thus saith Jehovah, I have healed these waters; there shall not be from thence any more death or miscarrying. So the waters were healed unto this day, according to the word of Elisha which he spake."[2]

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1. II Kings, 5:11,ff
2. II Kings, 2:21,22

In the case of the Shulamite's son suffering from heat prostration, there was first a fruitless use of this staff laid on the child's face, and after that did not help the prophet himself came, shut the door behind himself prayed unto Jehovah. "Lay upon the child and put his mouth to his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon him; and the flesh of the shild waxed warm"[1], etc. Here again, the dependence and the emphasis is not on the means used, but on the nagical and the religious element of the prodeedings.

As stated above, disease was not only a consequence of sin, but also a punishment for sin. Thus in the story of Naaman, Gehazi, the prophet's servant, went secretly to Naaman to ask for money which his master has had refused. His punishment came directly from the mouth of the prophet. "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow."[2]

The Hews are considered by some as founders of preventive medicine and hygiene. But this also was connected with religion. Washing of the hands before meals, washing of the feet or of pots and dishes for

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1. II Kings 4:28-36
2. II Kings 5: 27.

certain festivals, became a religious precept.

Thus the Jews took their medical knowledge from the other oriental peoples, mainly from the Egyptians, and changed it according to their religious belief and necessity. Because, as mentioned above, disease was sin or punishment for sin, and the cure was a proof of God's forgiveness, e.g. the cure was religious rather than medical. For the same reason the healing art was a part of the religion, and the priests were the sanitary agents and the sole practitioners.

EARLY CHRISTIAN PRACTICE--THE NEW TESTAMENT

The immediate background of Christian practices is to be seen in the Jewish outlook of the times as reflected in the New Testament, and which the early Christians seem to have taken uncritically. Thus we find the same conception of sickness as being either sin or punishment for sin (Cf. John 9:2--"And his disciples asked him, saying, Rabbi, who sinned, this man or his parents, that he should be born blind?), or produced by demons (Cf. Mt. 9:32--A dumb man possessed with a demon") There is some mention of physicians, Luke being called the "beloved physician", and Jesus once quoting a proverb, "They that are whole need not a physician, but they that are

sick, but in no instance is there any description of the character or nature of their practice.

On the other hand, among the early Christians themselves, there seems to have been a wide practice of "faith healing". Many passages tell of healings at the hands of the apostles. Among the "gifts" of God to earnest Christians was that of "healing" (I Cor. 12:9).[1] Dependence for this healing seems to have been chiefly on prayer. Similar to this was anointing with oil. (James 5:14, 15, 16): "is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess, therefore, your sins one to another, and pray for one another, that ye may be healed."[2] This anointing, however, seems to have been ceremonial, rather than because of any medicinal value believed to inhere in the oil itself, and was used as a means of securing divine assistance, e. g., "the gift of the Holy Ghost" will benefit the sufferer in the same manner, rather than through anything which

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[1] I Cor. 12:9
[2] James 5:14-16

was imparted physically from apostle to sufferer.

These New Testament practices have continued to draw on the faith of Christian people through all the succeeding centuries. In the early church and until long after the time of Constantine, Christians seem to have been distinguished by their emphasis on these same practices of prayer, anointing with oil, and the laying on of hands, for the healing of the sick. Evidence of this in the writings of the apostolic and later early Christian fathers.

MEDIEVAL PRACTICES ----THE WESTERN CHURCH

Faith in shrines, relics and in contact with "holy men" came to figure largely among Christians in medieval times. It is difficult to determine when this began, yet it developed gradually, and had its beginnings in the early Christian centuries. The so-called "saints" such as the hermits, the "pillar saints" and similar ascetics, more or less fanatical, appeared, and people came to look to them for healing as well as for other benefits. Then, after their death, these healing virtues were attributed to their tombs, which became shrines.

Relics

In the earlier years of the Middle Ages, Italy was the richest source of relics. But with the opening of the crusades, relic hunters turned to the east, where they bought or stole from churches in Byzantia or Palestine everything that resembles a relic. "A most interesting quotation from Mackay reveals the condition of these times. 'The first pilgrims to the Holy Land brought back to Europe thousands of apocryphal relics, in the purchase of which they had expended all their store. The greatest favorite was the wood of the true cross, which like the oil of the widow never diminished." According to the tradition of the Roman Church, Empress Helen, the mother of Constantine the Great, first discovered the veritable "true cross" in her pilgrimage to Jerualem. The Emperor Theodosius made a present of the greater part of it to St. Ambrose, Bishop of Milan, who studded it with precious tones, and depositied it in the principle church of that city. The Huns carried it away, took the precious stones and burned it. Fragments purporting to have been cut from it, were, in the eleventh century to be found in almost every church in

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1. Cutten, p. 70

Europe, and would, if collected together in one place, have been almost sufficient to have built a cathedral. Happy was the sinner who could get a sight of one of them; happier the one who possessed such."[1] The writer of this paper had a chance to see in the Holy Sepulcher in Jerusalem, in the Greek Orthodox Chapel a small, few inches cross, which the priest insisted is from the true cross of Christ. After the cross of Christ, the tears of the Saviour, the tears of the Virgin Mary, of St. Peter, the blood of Jesus, his holy coat, Mary's articles, or parts of her body, milk from her breasts, all of those and many others were precious things which the pious might wear in their bosom.

Schaff records an incident which is typical as setting forth the credulous reverence paid to relics by the whole populace, including those in high places.

"Scarcely could any two things be more incongruous than Pius's culture and the glorious reception he gave in 1462 to the reputed head of the Apostle Andrew. This highly prized treasure was brought to Italy by Thomas Palaeolus who, in recognition of his pious benevolence toward the Holy See, was given the Golden Rose, a palace in Rome, and an annual allowance of 6,000ducats. The relic wasreceived with ostentatious signs of devotion.

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[1] Cutten, p. 70

Bessarion and two other members of the sacred college received it and conveyed it to Rome. The Pope, accompanied by the remaining cardinals and the Roman clergy went out to the Ponte Molle to give it welcome. After falling prostrate before the Apostle's skull, Pius delivered an appropriate address.----The ceremonies were closed and the relic was recognized as a protector of Rome."[1]

Such relics were associated with the cure of diseases from very early Christian times. A single hair from St. Vincent's beard, placed around the neck of an idiot was thought sufficient to establish his normal mental faculties. Water in which St. Bernard or another saint had washed his hands was especially curative. Flowers from the tomb of a saint was particularly efficacious. Some of these which have been most famous, are still retained and believed by many to have preserved their power. Cures are still reported from them. Among the most famous of these are the Holy Cross at Treves, the winding sheet of Christ at Besancon, and the Santa Scala at Rome.

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[1] Schaff, Philip, History of the Church, Vol.V Pt.2 pp.421-422

"The Roman Catholic historians and apologists find a justification of the worship and healing virtue of relics in three facts in the New Testament: a. The healing of the woman with the issue of blood by the touch of Jesus' garment (Mt. IX,20) "And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment: For she said within herself. If I do but touch his garment, I shall be made whole---"[1.], b. the healing of the sick by the shadow of Peter (Acts V:14,15) "And believers were the more added to the Lord, multitudes both of men and women: insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that as Peter came by, at the least his shadow might overshadow some one of them[2], and c. the healing by handkerchiefs from Paul[3.], (Act: XIX:11,12) "And God wrought special miracles by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out."

Saints and Holy-men

Saints and holy-men were of great abundance in the

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1. Mattew IX:20,ff
2. Acts V:14,15
3. Schaff, Vol. III, p.452ff.

Middle Ages among the Roman Catholics. Every country had its own saints; some local, more or less prominent others well known all over the country. Gradually, their number increased so rapidly and so much, that they had to distribute the labor among themselves. Thus one saint ruled over one part of the body, another governed another. "The top joint of the thumb of the 'right hand' is dedicated to God, the second joint to the virgin; the top joint of the fore-finger to St. Barnabas, the second joint to St. John, and the third to St. Paul, etc."

St. Agatha cured sore breasts.

St. Apollonia ---- toothache.

St. Avertin ------lunacy.

St. Benedict had healing power against and also against poisons.

St. Christopher and St. Mark --Sudden death

St. Clara ---- sore eyes.

St. Germanus was children's doctor.

St. Martin ----Against itch.

St. Job and St. Fiage-----against syphilis.

St. John ---epilepsy and poison.

St. Valentine---epilepsy,---"[1]

Thus every single part of the body, even the very small ones were enumerated, until the entire body was cared for.

Most of those saints and holy-men came from the monastic and priestly orders, because they were from the almost only educated class of the population. Thus, a period of a "monastic medicine" emerged out of their classes, and it was from their midst that centuries later great medical leaders and scientists appeared, who revolutionized the science of medicine. However, the authority of the church and therefore of the clergy was powerful, and medicine as well as other sciences submitted to it.

The early Christian ideas, that all disorders of the world originated with the devil, who was searching for associates in his miseries. This idea continued and flourished much later, throughout the Middle Ages and even as late as the Reformation. For example, Martin Luther maintained that not only was insanity caused by diabolic influences, but that "Satan produces all the maladies which afflict mankind". And even later, even to the time of Bossuet, lunacy was thought to be

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[1] Cutten

demoniacal possession.

The methods of driving out of demons from the insane were many, as exorcism by means of religious formula, by drugs and by punishment, whereby tortures of unspeakable horrors were employed to make the demon suffer, and leave the sick.

"In epidemics of the Middle Ages, people declaired contaminated by the devil, and carried to churches and chapels, dozen at a time, securely bound together. They were thrown upon the floor, where they lay, according to the attestation of a pitying chronicler, until dead or restored to health."[1]

With the usurpation of the healing by the church, drugs and medicines were forbidden, and also surgical operation. Surgery meant blood, and the"church of Rome adapted the maxim that 'the church abhors the shedding of blood'". Yet, Cutten remarks, that a recent English historian has remarked that of all organizations of human history, the Church of Rome has caused the spilling of most innocent blood, but it refused to allow the surgeons to spill a drop. "Ordinary physicians even later were bidden, upon threat of excommunication, to urge their patients first of all to summon a priest, as

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Cutten, p.46

the well-being of the soul is of more value than the health of the body."[1]

Not only ordinary physicians, but also monks and priests were forbidden to use medicine and drugs, which were considered not only irreligious but superfluos.

But whatever the situation of the church and how low and degrading the medical practices , not all of the clergy was corrupt and degraded. There rose among them people of unusual religious and spiritual power.

One of the most known saints, for example, was St. Bernard, founder of the convent of Clairvaux, a distinguished monk of the Middle Ages, a devoted ascetic to the extent that he reduced himself almost to a shadow. "There is no spotless saint in this world, and Bernard was furthest from claiming perfection, but he came as near the medieval of ascetic holiness as any man of his country."[2]

St. Bernard, has been said, had the power to perform miracles. He himself recognized his power. The bishop of Langres said that he saw St. Bernard performing a miracle upon a boy's appeal, Bernard made the sign of the cross and the boy was healed. A mother pleaded

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[1] Howrd W. Haggard, "Mystery, Magic and Medicine"
[2] Schaff, Philip, "History of the Church" Vol. V Part I pp.344ff

for her child with withered hand and crooked arm. In the moment the child was cured.

His techniques were simple; placing his hands upon the sick, or making the sign of the cross; by prayer, using holy water, and others. A mute woman approached him and after a prayer, she spoke; lame walked, blind received their sight, and many a sick person was restored to health.[1]

St. Francis D'Assisi (1182-1226), the great founder of the Franciscan Order, was not less famed for his miracles of healing than for his Christ-like life. He heard the words: "Preach, the kingdom of heaven is at hand, heal the sick, cleanse the lepers, cast out devils."[2]

A typical story is the following: once a knight whose son was a cripple and weak in all his body, "seeing the man of God to be endued with such holiness, humbly fell at his feet and besought him to heal his son. Francis deeming himself to be unprofitable and unworthy of such power and grace, for a long time refused to do it. . . . At last, after offering up prayer, he laid his hand on the boy, blessed him, and lifted him up."[3]

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1. Schaff, History of the Church
2. Ibid.
3. Thomas of Celano, Lives of St. Francis of Assissi--Cutte

Among the cured were epileptics, paralitics, blind and many others.

Chaucer in his Prologue to the Canterbury Tales, well describes "The Pardoner", commissioner from the Pope to dispense healing as well as other indulgences from His Holiness for such as his requirements:

> "He was ther such another pardoner,
> For in his male he hadde a pilwebeer,
> Which that he saide was oure lady veyl;
> He seide, he hadde a gobet of the seyl
> That seynt Peter hadde, whan that he wente
> Uppon the see, tel Jhesu Crist him hente.
> He hadde a cros of latoun ful of stones,
> And in a glass he hadde pigges bones.
> But with these reliques, whanne that he fond
> A poure persoun dwelling uppon lond,
> Upon a day he gat him more moneye
> Than that the persoun gat in monthes tweye.
> And thus with feyned flaterie and japes,
> He made the persoun and people his apes." 1.

Pilgrimages

Pilgrimages and the worship at shrines in search of cure for diseases has been widely popular, and is so to the present time in some areas of Europe and at periods everywhere. Throughout the Western Church as well as that of the East, these practices have been widely encouraged. Holy places in Palestine were sought and fought for in the times of the crusades, in part

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1. Chaucer, Prologue. Lines 693-706

because of the belief that sufferers could find relief by worshiping there. Chaucer, in his Prologue to the Canterbury Tales, presents a good example of such pilgrimage, this one being to the tomb of Thomas a-Becket to which, at that season, he declares:

"From every shire's ende
Of Engelonde, to Canterbury, they wende,
The hooly blisful mrtyr for to seke
That hem had holden whan that that
they were seeke." 1.

The character and social status of persons given to such practices are indicated by the list of those of the pilgrims whose tales he narrates; a knight, a miller, a reeve, a cook, a shipman, a prioress, a monk a nun, a pardoner, a doctor of physic, a canon, a squire, and thus on through a list of people from all walks of life.

Pilgrimages are still common among the Catholic and Greek Orthodox peoples. Such are made to the Holy Land or to any other shrine.

It will not be without interest to quote a short announcement given recently in the daily press. It was reported:

Catholics Plan N.J. Pilgrimage

NEW YORK, April 2 (AP)--Plans for what was

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1. Chaucer, Prologue, lines:13-17

said will be one of the largest Catholic pilgrimages ever held in the United States were announced today by the Very Rev. T.S. McDermott, dominican provincial of the eastern province, for May 5 when between 12,000 and 15,000 persons will visit Rosary Shrine, Summit New Jersey.

Visitors at the annual May service will be principally from eastern and New England states, the provincial said. The pilgrimage will be preceded by a novena of prayer and Rev. Dr. Ignatius Smith, O.P., of the Catholic University, Washington, D.C., will be the speaker." 1.

The Eastern Churches

Practically the same situation we find in the eastern church, and the Greek Orthodox faith. Saints, relics, holy places, pilgrimages, and superstitions have been interwoven into the everyday, and into the religious life of the people. The Orthodox church with its elaborate rituals and ceremonies was a fertile soil for the growth of medicinal practices, more so, because of pagan elements left over from early times. The same is true of almost all of the orthodox countries, as

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1. Boston Traveler April 2, 1935

Russia, Bulgaria, Greece, Romania, and others. There are probably some variations according to national background, geographic and local differences. But on the whole the external splendor of the orthodox faith has been a substitution for the emptiness of the soul, and therefore, superstitions among the masses have been easily flourished.

Maurice Hindus gives a colorful picture of the religious situation in Russia before the revolution in 1917:

"The services were aglow with color and action, stirring to the eye, and the ear--spectacle, pageantry drama. Beautiful music, jewelled ikons and symbols, glittering vestments, always marked the orthodox form of worship. But the peasant, who was the chief bulwark of the church never made any mental connection between this gorgeous ritual, this extraordinary ceremonial, and his humdrum personal affairs."[1]

The same is the situation in Bulgaria, and not much different in the rest of the orthodox countries, where religion is ritual and symbol rather than meaning, external act, rather than "individual psychological experience", as Fosdick declares religion to be.[2]

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1. Maurice Hindus, Humanity Uprooted, p.25
2. From class notes of Dr. H.H. Meyer, Fosdick.

II. PRESENT-DAY PROJECTS AND POLICIES

The rise of modern scientific medicine, with its entirely different points of approach and basicphilosophies, has changed the whole social atmosphere in which psychotherapy undertakes to function.

In the midst of the existing order of medicine already indicated as being quite unscientific in character, the science as we now know it, was slowly developing from comparatively early times. As much as twenty three hundred years ago in early Greece, Hyocrates, who is commonly spoken of as the father of modern medicine, separated it entirely from religion and supplied a philosophy and ethics which were to become the guiding principles in the development of scientific medicine through succeeding centuries.

When the Roman armies over-ran Greek civilization, the science and art which had flourished in Greece passed over to Rome. Thus Grecian medicine replaced the Roman religious practice, and thus replanted into new soil, the science made some progress. With the decline of Rome, however, the science of medicine in Europe also declined, and much of it gave place to the so-called

"monastic medicine" which was largely superstition. When the Arabs swept over the Eastern Empire and into the former possessions of Rome in Egypt, North Africa and Spain, they built their own culture upon that of the Greek and Roman, in which they introduced into medicine also some contributions from their oriental origin. Later this was increased as a result of the crusades. On the whole, there was very little progress in real medical science until the sixteenth century.

After the liberation of men from the ban and absolute authority of the medieval church, and with the various inventions, such as the printing art and others, the liberty of thought was restored and science of medicine as any other began to develop. Even though some progress was made in the years preceding the Renaissance, especially in surgery, yet it did not amount to much.

In spite of the great discoveries of the seventeenth century, the advancement of medicine and surgery was very slow, and even the eighteenth century was a period of transition. There was some influence by the great humanitarians in the attitude toward the mentally ill, and if not much it was important because it was the beginning of new treatment of that kind of disease

among men.

Entering the nineteenth century, medicine was destined to pass through a revolution, as profound as the social revolution through which mankind was passing. The industrial revolution, the discoveries, the inventions, the discoveries in chemistry and physics in that time were not laboratory instruments, but widely applied to meet human needs. Education also changed profoundly, and so did medicine. And since then more inventions more discoveries and more research and study in the science of medicine have been done until the present day.

One fact which stands out in the medical practice which has developed in this history thus briefly told, is of significance for our study; that is, the heavy emphasis commonly placed on the purely physical and material. Man is treated quite commonly as a merely physical being, at times as a machine composed of parts which need, from time to time, to be adjusted or repaired.

Not that this was always the case. Paré, for example one of the greatest surgeons and medical leaders of the Renasissance period, was accustomed to say, "I dressed

his wounds; God healed them!"

Nevertheless, this emphasis on the merely physical has been so common, that reaction against it is not surprising. Men's convictions that there are spiritual realities are too profound for them to be ignored entirely, and when medicine seemed sometimes to do just that, it was natural that many people swung far away from it. It has thus come about that psychotherapy has come to hold a new and growing place in the confidence of people today. This also probably accounts for the wide adherence today to such extreme cults as Christian Science. Men are convinced that a man is not just a piece of machinery to be kept oiled, adjusted and repaired. And they are not satisfied with a therapy which treats him as such. Men, in their own experience, know thatthey are not only material; they know themselves as thinking, feeling, acting beings, in which they simply cannot be thought of in terms of test tube and scalpel. We all know that there are some ills other than the strictly physical,and a medical practice which offered only material medication could not satisfy men. The natural reaction in many cases, was to go to the other extreme, even to the extent of throwing out material processes entirely.

Nor can it be said that this reaction has come only among the ignorant and weak-minded. On the other hand, it is just as commonly found among the highly intelligent. Indeed, it is not impossible to make quite feasible comparison between the way modern medicine is related to the practice of Chaucer's "Doctor of Physic", and the way modern psychotherapy of a religious character is related to the cruder faith healings of former times. One has only to observe the regular congregations of the Mother Church of Christian Science in Boston, to perceive that these are by no means all "ignorant and unlearned men". As much is true of the clientele for a score of years of the "Emmanuel Movement" in Boston. Whatever is able through so many years to retain the adherence of so many intelligent people, cannot be dismissed as of no importance.

As functioning today, there are a number of different types and forms of spiritual or psycho-therapies, some of them quite antagonistic to each other. But they all have certain similarities and points in common. They are all notably alike in this: they all believe there are spiritual and mental factors in human experiences of scikness and suffering, and that these

should be approached, when relief is sought, in some non-materialistic way. Their techniques as well as their philosophies differ widely, but they are all alike in this fact, namely, that they all undertake to effect or promote cures by securing aid from spiritual or mental sources.

Dr. Zahniser has analyzed these practices into three general types, differing according to their basic philosophies and also to their techniques. These are as follows:[1]

1. Magical--i.e. depends on some occult working of charm, shrine or amulet, or relic, very similar to the magic of the primitive.

This includes shrines of Catholics, miracle working ikons, pilgrimages, etc.

2. Transcendentalists--i.e., depending on direct intervention of supernatural power, faith in God.

It includes faith healers--such as John Alexander Dowie, Mrs. McPherson Emie, etc.

This includes also Christian Science, which, while differing in denying reality of disease and matter, never the less, depends on similar techniques for their transcendence or cure.

3. Psycotherapists--whose approach is on

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[1] - **Unpublished Lecture**

the basis of Freud and other modern psychologists and psychiatrists, undertaking to develop a scientific technique similar to theirs but including certain definite uses of religion.

This classification will be followed in the following pages for the study of the different techniques.

1. The Magical

They depend, as suggested above, on traditional means and methods; magical powers in relics and shrines, prayer and others, all of which appears to be little other than auto-suggestion.

Catholic shrines at Landres in France, and many others visited by the devout, in the same way in which it was done in the Middle Ages. A striking example of this kind was seen in the neighboring town of Malden, Massachusetts, where there is the tomb of a young monk from a monastery in Rhosde Island, who died some ten years previously. A rumor spread that people could be cured of sickness by praying at the tomb. Soon many people began going to the tomb for that purpose and many claimed to have been cured. As a result, literally thousands of people rushed to the new shrine, many seeking relief, more, perhaps, from mere curiosisty.

After a few months the craze quieted down and the place was forgotten.

The same is true of the "faithhealers" save that their dependence does not generally include the use of magical instruments. Instead, there appears the influence and power of personality on the part of a dynamic leader, sometimes suggesting the hypnotic.

A good example of this type was the late Alexander Dowie (1847-1907), founder of what he called, "Christian Catholic Apostolic Church", and of the town of "Zion", near Chicago. Though ordained to the Congregational ministry, he established this independent church, and became a firm believer in divine healing as a direct answer to prayer. In 1888 he organized branches of the divine healing association, but later broke away from the International Divine Healing Association, broke also with the church, and established his new church above mentioned. He was known as "General Overseer", then as "Prophet", and later as "The First Apostle", or as he proclaimes himself, as the messenger of the covenant and Elijah the Restorer. He preached the threefold Gospel of salvation, healing and holy living. The distinctive features of his doctrine were that, unlike Christian Science, he believed in the reality of disease,

and that all bodily ailment is the work of the devil, and that Christ came to destroy the works of the devil.

Dowie used four methods of cure. His own account of his technique is as follows: "The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders, with the prayer of faith, and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry".[1]

Besides those techniques, he also used physicians dentists and oculists.

Another group using some of the same techniques is that headed by Amie McPherson, calling itself the "Four Square Gospel". Their technique is practically the same.

Healers of this kind still continued to be very popular, both here and in Europe. Cutten relates an incident in which a practitioner of this sort, in criticizing the work of another, gives what is perhaps a rather plausible explanation of the means and techniques through which all of them find such successes as they seem to obtain. He is discussing a once famous Dr. Newton, who operated in Boston in the last century and cured many blind, lame and others. In discussing

a Dr. Bryant, who had been one of his disciples, Dr. Newton said: "His healing and cures are caused by the faith of the people and the concentration of their minds upon his operations with the expectation of being cured." "Now", said he, "nobody would go to see Bryant unless they had some faith that he might cure them, and when he begins his operations with great positivness of manner, and when they see the crutches he has there, and hear the people testify that they have been cured, it produces a trememdous influence on them; and then he gets them started in the way of exercising, and they do a good many things that they thought they could not do; their appetites and spirits revive and if toning them up can possibly reduce the diseased tendency, many of them will get well."[1]

Dr. Newton's own practice and technique seems to be of the same kind, in spite of the fact that he criticized Dr. Bryant.

All these practices and techniques, however, may be classified into two groups: first, the "faith cure", which recognizes the material and physical element of the disease. This can be cured by faith in divine power, by saints, holy-men, or personalities, or objects, in general, through faith in some higher power.

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[1] Cutten, p. 292-293

The other group denies the reality of disease, matter, or evil; these cannot effect a righteous being because he is pure in spirit. The classic example of this group is Christian Science, which will be discussed next.

2. Christian Science

The rise and widespread prestige of this movement, makes it one of first grade importance purely as a social phenomenon in this field. Here is the outstanding fact that hundreds of thousands of people, including a large proportion of people of education, culture and social leadership, have adapted its teachings. This extent and importance it could not have attained unless it contains some elements of truth and verity.

Mrs. Mary Baker Eddy, the founder of Christian Science had been a hysterical, neurotic woman, who knew nothing in her early life, but illness and misfortune. After she suffered much from many physicians none of whom could diagnose and cure her illness, as a last resort she turned to one Quimby, whose movement and system of healing became the background of the later Christian Science. Quimby formulates his system

in the following:

"My practice is unlike all medical practices. I give no medicine, and make no outward applications. I tell the patient his troubles, and what he thinks is his disease; and my explanation is the cure. If I succeed in correcting his errors, I change the fluids of the system and establish the truth or health. The truth is the cure. This mode of practice applies to all cases."

And again:

"The greatest evil that follows taking an opinion for a truth is disease."

"Man is made up of truth and belief; and if he is deceived into a belief that he has or he is liable to have a disease, the belief is catching, and the effect follows it."

"Disease being made by our belief, or by our parent's belief, or by public opinion, there is no formula to be adopted, but everyone must be reached in his particular case. Therefore, it requires great shrewdness or wisdom to get the better of the error. Disease is our error and the work of the devil."[1]

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[1] J.A. Dresser, The Ture History of Mental Science

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Quimby denied suffering, and Mrs. Mary Baker Eddy accepted his teaching; she followed him in denying disease and then matter, and kept on with denying matter until she evolved into her present theory.

As already suggested its spread comes from a general revolt against the pronounced materialism of much medical practice. The evident ignoring of physic factors and the assumption that all disorders are to be explained and treated on purely organic basis by physical means alone, represented by Christian Science.

The following are some of Mary Baker Eddy's typical teachings:

"If mind is not the master of sin, sickness, and death, they are immortal, for it is already proved that matter has not destroyed them, but is their basis, and support."

"We should hesitate to say that Jehovah sins or suffers; but if sin and suffering are realities of being, whence did they emanate? God made all that was made and mind signifies God, infinity, not finity. Not far removed from infidelity is the belief which unites such opposites as sickness and health, holiness and unholiness, calls both the offspring of spirit and at the sme time admits that Spirit is God,--virtually declaring Him good

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in one instance and evil in another."

"If God causes man to be sick, sickness must be good, and its opposite, health, must be evil, for all that He makes is good and will stand for ever. If the transgression of God's law produces sickness, it is right to be sick; and we cannot if we would, and should not if we could, annul the decrees of wisdom. It is the transgression of a belief of mortal mind, not of a law of matter nor of divine Mind, which causes the belief of sickness. The remedy is truth, not matter,--the truth that disease is unreal."

IF sickness is real, it belongs to immortality, if true, it is part of truth. Would you attempt with drugs, or without, to destroy a quality or condition of truth? But if sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness, and immortality.". . . .

"God, good, can no more produce sickness than goodness can cause evil and health occasion disease."

And again, "According to Holy Writ, the sick are never really healed by drugs, hygiene, or any material method. These merely evade the question. They are soothing syrups to put children, to sleep, satisfy mortal belief, and quiet fear."[1]

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[1] Mary Baker Eddy, Science and Health, with key to the Scriptures, The chapter on foot steps of truth.

From the above quotations, the techniques of Christian Science, appear to be as follows:

1. Auto-suggestion, the denial of reality of auffering and disease, which function in this way. The sufferer is convinced of these teachings, and therefore, supported into an emotional attitude which would act auto-suggestively to the removal of the consciousness at least, of the disorder and of the pain, connected with it.

2. Suggestion: This appears in the field of the practitioner. Help is afforded to the sufferer by the presence of the practitioner, whose constant suggestion by reading from the Science and Health or by the practitioner's own counsels, affords suggestions from without to stimulate and strengthen the auto-suggestive process through which the sufferer seeks to escape the sense of suffering.

3. A third technique which finds a large place in the practices of this cult is prayer. Its function and nature, however, are apparently quite different from those it has in the traditional faith cults. In the latter, the belief obtains that the affliction is real, the hope is that the divine power will interfere for its correction. Not so with Christian Science.

In this case, the function of prayer is to secure divine aid in, bringing one's self to a conviction that the ailment is unreal and thus its dismissal from consciousness and, the believer holds, from being in any sense real in his life. It is thus an aid to auto-suggestion or, in their own philosophy is accepted, to a transcendence of "mortal thought" which they consider to be essentially illusion.

"The prayer of faith shall save the sick", said the scripture, "When thou prayest, enter into thy closet and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." "The closet typifies the sanctuary of Spirit, the door of which shuts out sinful sense but lets in truth, life and love."

"To enter into the heart of prayer, the door of the erring must be closed. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness. The highest prayer is not one of faith merely; it is demonstration. Such a prayer heals sickness, and must destroy sin and death."

"Lead us not into temptation, but deliver us from evil, i.e., delivereth us from sin, disease, and death."

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1. Mary Baker Eddy, Science and Health, The chapter on prayer.

3. The Psychotherapists.

Stephan Zweig in his book Mental Healers,[1] has shown that the modern psychotherapeutic school had at least its for-runner in Mesmer. Franz Anton Mesmer was a lerned Vienna physician, whose practice dates from the middle of the eighteeenth century. At that time medical opinion attributed healing powers to the use of a magnet. Mesmer proceeded to use very extensively, and believed that all the cures he accomplished were due to its use. Later, however, he found that the same result was secured by the use of his hands only. As a result he discarded the magnet, and advanced a theory that there is a magnetic fluid which can be imparted and which has healing power. Strong opposition drove him out of Vienna; he went to Paris, where "mesmerism" became very popular for a time. Zweig shows that the latter practice of Mesmer took on more and more the impress of personality, a rather crude form of hypnotism, but certainly much use of suggestion. It was from him that later French investigators developed their suggestion practice.

Toward the middle of the nineteenth, according to Cutten,[2] hypnotism was reduced to a science by followers

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1.Zweig, Stephan, Mental Healers, p. 15
2.Cutten, p. 264

of Mesmer who were operating on the same lines. Liebeault, at the head of the School of Nancy, is credited by the same author with being the founder of the therapeutics of suggestion. He declares, "While suggestion in both waking and hypnotic states had been applied long before Liebault's day, it was he who first fully and methodically recognized its value."[1]

Charcot at the same time and from the famous School of Salpetrere was making similar developments.

From these French schools have come wide influences in modern psycho-clinical practices. Freud himself was an invesigator there in early life, and some of the French leaders have charged him with taking his entire theory from them. Later French scientists, such as Binet and Simon, came from these schools. In this country also their influence has reached in constructing the theories ofsuggestion as a means of healing.

The old theory of magnetism declined and gave way to the scientific theory of hypnotism. At first it was believed that it was due to external causes, such as fatigue of strenuous attention, or others, until much later, the fundamental importance of suggestion was realized.

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1. Cutten P. 269

The Suggestion School --- Morton Prince, William James and others.

This school has been represented by such psychologists as William James, McDougal and Morton Prince. While not themselves practicing religious therapy, nevertheless, their philosophy and scientific position has been very significant as being much of the basis on which others have worked in such practices.

Of those three, Morton Prince of Boston, alone practiced therapy, being a medical man as well as psychologist. He was a prominent and a typical representative of the French schools. For many years he was on the faculty of Tufts, later in Harvard, widely known as a writer and a practitioner with a large practice.

He made large use of suggestion, both directly and through hypnosis, in which he undertook to stimulate auto-suggestion. But though a religious man himself, he did not use religion as a therapeutic in his practices.

William James in his famous "sluiceway" theory, has provided a basis on which others have built their

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theories in looking for aid to divine sources. Such position taken by James, "seems to make free way for the entrance into human experience of a 'power from on high' or the so called "efflatus", i.e. the traditional Christian teaching as the ground for faith in divine healing."[1]

James's "sluice theory" or the transcendental region is indicated by a diagram, in which the first, central region, is the region of conscious experience. Second, there is the region of the sub-conscious where heterogenous psychic elements abound. . . . Third, there is the region of the transcendent from which religious experiences come. This region contains God, the Absolute, or Reality, as thought of in the pluralistic theory of James.

"From this mystical or supernatural region saving experiences come into the conscious life through a sluice in the sub-conscious which impinges the transcendental region."[2]

[3] He goes further that when we deal with private or personal phenomena we are dealing with realities. The

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1. Dr. Zahniser, class notes.
2. Rev. Rudolph Uren, Recent Religious Psychology p.70-71
3. Ibid. p. 69

attitude of felt or thought object is the field of consciousness, and this fact, as felt or thought equals reality for us. Religion has contact with this kind of absolute reality"...."Now", urges James, "that which produces effects within another reality must be reality itself; we ought not, therefore, to call the mystical or unseen world unreal.. The Christian term for this enveloping reality is God. God produces real effects in the phenomenal world through the instrumentality of human personalities who connect up with the unseen world and allow God to pour His life into their veins."[1]

There is nothing in science, he declares, which precludes the entrance into human experience of power and influence from that larger spiritual reality, which is God. This entrance, he declares, could be through a doorway into the soul, through which this surging influences may flow and function in human experience, much as the great emotional urges which, according to Freud, rise up through our unconscious selves, the unexplorable "id".

James goes further and suggests the method through which such influence, operates in the emotional life. This he finds in a certain uniform deliverance which all

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1. Uren, P. 70

religions appear to meet. It consists of two parts: first, there is an uneasiness, the so called 'sense of sin' or something wrong about us as we naturally stand; and second, there is a solution, in the sense that we are swed from this wrongness by making proper connection with the higher power."[1]

About the same time as Morton Prince was attracting attention in Boston, Dr. Weir Mitchell, a Philadelphia pscyhiatrist, became noted from many outstanding cures. Dr. Ellwood Worcester, who knew Dr. Mitchell well, believes, that it was the power of suggestion and his particularly stimulating personality, that were the out-standing factors in his practices. In his Body, Mind and Spirit Dr. Worcester calls Mitchell "teacher of us all", one of the greatest, most learned, most resourceful psychiatrists who ever lived in America. "No other man of his generation, he declares had treated successfully more difficult eases, or had a greater number of grateful, devoted patients. In fact it was he who suggested to Dr. Worcester the work which was known later as "The Emmanuel Movement", and which will be discussed

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[1] Uren p. 70

later in this paper. It was to establish a work for the sick, based on sound religion and sound science.

In one respect, he was superior to many other psychiatrists, according to Dr. Worcester, and that is that he was an excellent general doctor, who paid attention to the physical condition of the patient, as well as to his mental, whereas, a good many of the psychiatrists treat their patients like disembodied spirits, and allowing diseases like tuberculosis to slip by unnoticed. Mitchell studied the patient from every side.

His treatment, continued Dr. Worcester, was complete isolation, rest in bed, massage, and electricity, but most of all, by personal contact, and his daily conversations with the patient. "I never knew a man", said Dr. Worcester, "who was more richly endowed than he or better able to acquire a profound and powerful influence over men and women. Dr. Schofield's saying, "When the eye of the patient meets the eye of the physician the cure begins, if it is likely to take place," could be very easily applied to Dr. Mitchell.

He also practiced psycho-analysis without knowing it, and established the "transfer", which is such an

important factor in psycho-analysis.

The Mental Analysts

In his recent book New Introductory Lectures on Psycho-Analysis, Freud distinctly denies any ground for religious faith, that there is a Good God, who may be expected to interfere in our life situations for our aid. "It seems not to be true", he declares, "that there is a power in the universe which watches over the well-being of every individual."[1]

Dr. Worcester in Body, Mind and Spirit, writes about Freud; "Recognizing no reality in the things of the spirit nor in a higher spiritual world, he can only regard religion as 'The Great Illusion', which it is the business of psycho-analysis to dispel, as it has dispelled other aberrations of the mind. According to him, consciousness of the divine, a sense of spiritual presence in nature or in our own hearts, is only the projection of our wish to be loved and to be understood."[2]

In spite of the fact that Freud certainly disclaiming all religion as having any part in his theory and

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1. Freud, Zigmund, New Introduction Lectures on Psycho-Analysis
2. Worcester and McComb, Body, Mind and Spirit p. 5

practice, nevertheless, others who do rely on religion for success in therapy, make large use of his teachings and of those of his two famous pupil (who later broke from him), Alfred Adler and Professor C.G.Jung.

"His great service is that he has conceived of the soul as a real and living being and that he has been able to fortify this conception by innumerable exact observations, after the manner of Darwin. He has unflinchningly submitted his belief to painstaking experimentation in the great laboratory of psycho-pathology, which aims not merely at explaining life, but at improving life." And again, "In his unearthly power of describing the unseen, in the fearlessness with which he proclaimed and continues to proclaim truths most humiliating to man, in the extraordinary tenacity of his logic, and in his uncanny art of coining names and phrases which stick, he is one of those geniuses who appear on earth once or twice in a century."[1]

Jung on the other hand, even though a follower of Freud, takes entirely another position. In his recent book, Modern Man's Search for a Soul, he supports the contentions of the religious therapists. Thus he de-

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[1] Worcester, Ellwood, Body, Mind and Spirit, part X

clares:

"Among all my patients in the second half of life, that is to say, over thirty-five years of age, --there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that everyone of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them have been really healed who did not regain his religious outlook.[1]

"Side by side with the decline of religious life, the neuroses grow noticeably more frequent. There are as yet no statistics which enable us to prove this increase in actual numbers. But of one thing I am sure, that everywhere in Europe the mental state of man shows an alarming lack of balance." This he finds to be most commonly, "Because they could find no meaning in life such as religion had formerly afforded."[2]

The Emmanuel Movement

One of the most significant developments in the way of efforts to produce a scientific therapy in the use of religion, in the so-called "Emmanuel Movement", from its connection with the Emmanuel Episcopal Church of Boston.

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[1] A.G. Jung, Modern Man's Search for a Soul, p.264
[2] C.G. Jung, Ibid. p, 266

Its founders were Dr. Ellwood Worcester, then rector and Dr. Samuel McComb his assistant. Associated with them was Dr. Isador H. Coriat, a practicing psychiatrist in that city.

The Emmanuel Movement continued for nearly a quarter of a century until the resignation of Dr. Worcester from the parish of the Emmanuel Church in October 1929. The name "Emmanuel Movement", according to the words of Dr. Worcester, was given by the newspapers, but after his retirement the name was changed and the title "Cragie Foundation" was adopted.

The Emmanuel Movement has been a movement of great importance and wide popularity. To use the words of Dr. Worcester himself; "The fundamentsl principles of our undertaking I believe to be of the first class importance. They have already borne rich fruits in recreating and unifying the lives of thousands of men and women and they have influenced no small proportion of the clergy of all churches in their ministry and in deepening their relations to their people."[1]

"What distinguished this work from all healing cults known to me is its frank recognition of religion and science as the great controlling forces of human life and the attempt to bring these two creations of man

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[1] Worcester and McComb, Body, Mind and Spirit, The Introduction.

into relations of helpful cooperation." On the combination of these motives, the scientific and the spiritual, he ascribes the success.

Dr. Worcester's psychotherapy is one in which he rests his dealing upon "faith in the reality of spiritual things", and of the regulation of life by spiritual principles and laws.

Besides these general principles and laws, as the foundation for this method, he mentions the "transfer", the negative and the positive transfer, as very important factors.

In the negative transfer, which usually comes first, the symptoms of the disease are dominant and all that the teacher or the physician says seems foolish and irrelevant. Then comes the positive transfer, during which the person, and the advice of the physician become great and venerable.

The word "transfer", employed by Freud, and other psycho-analysts, Dr. Worcester uses as practically synonymous with the old Christian word, "faith". He declares Jesus demanded such a "transfer" on the part of his patients, and without it his power was seriously hampered, and "He could do no mighty works because of their unbelief."

One of the occasions when religion can take part, according to Dr. Worcester, is the preparation of patients about to undergo surgical operations. "If surgeons were more aware of the advantages of such moral preparation, both to their patients and to themselves, they would be glad to avail themselves of it; or if clergymen would learn the simple arts necessary to this service, they would win the undying gratitude of some of their parishioners and be of greater value to them in one of the most trying vicissitudes of life."

The great surgeon", continues Dr. Worcester, "knows that the moral condition of the patient is often of life or death". . . or again, "the most serious effect on the patient is the after effect, the moral and surgical shock to the mind and to the whole nervous system, which frequently affects persons for years or for life." And this can be avoided "by an adequate psychical and moral preparation, which not only will eliminate the moral shock, but also fear and resistance, so that the minimum of anesthetic will be required. By such not only retching and vomiting but also pain can be reduced and avoided, so that the operation is relieved of its unnecessary horror and after effects."

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1. Worcester, Body, Mind, and Spirit, p. 106ff.

"In crisis when the question of life or death hangs in the balance, faith in God, is a 'very present help in trouble', and One to whom man can depend, helps greatly. An irreligious man is almost helpless at such times. They can mock, but they cannot fortify nor heal the soul."

The first step in his technique is to produce a sense of reconciliation and peace in the patient's mind, and that can be achieved by a few conferences with the patient. In these conferences he tries "to impart his faith that we are in the safe hands of God, that death is a merely physical fact, the counterpart of birth, though which we pass painlessly, that we shall retain our memories and our affections all we have lost here we shall find there."

His next step is to teach the patient relaxation, which requires a few more visits, the last one on the day before the operation. By relaxation Dr. Worcester means placing the patient in a comfortable position and quietly and monontonously reiterating thought, of rest, peace, mental abstractions and drowsiness, and then comes the suggestion about the coming operation.

Thus his techniques are simple. "Anything which strengthens the will to live conduces to recovery and

the conquest of disease, whereas fears, anxiety, and weariness of life weaken us and interfere with the healing power of nature. By means of prayer, faith, and suggestions thousands have been cured, or at least, their sufferings and anxieties have been reduced and changed into peace, and the way to death has been made easier for many. And at last, to finish with the words which Dr. Worcester uses as a means of his techniques. "I will lay me down in peace and will take my rest, for it is thou, Lord, only who makest me to dwell in safety."[1]

The Sacramentalists[2]

It is particularly interesting that out of the same Episcopal Church spread another movement, the Sacramentalist movement, as Dr. Zahniser call.it.

There are two rather clear tendencies in that church, commonly distinguished as 'High Church', or 'Anglican', and 'Broad Church'. One of the former type is the Church of St. John the Evangelist on Bowdoin Street, in Boston. Out of this church has come Dr. John Rathbone Oliver, one of its young men at about the same period as the rise of the Emmanuel Movement. Trained for priesthood in this country but not ordained, Oliver went to Europe

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[1] Worcester , Body, Mind and Spirit, p. 107,ff
[2] Zahniser, unpublished lectures.

where he studied medicine and became a psychiatrist. Not satisfied with only medical practice, however, and still yearning for church connections, he entered the Roman Catholic Church and was ordained in its priesthood. Still unsatisfied, he returned to this country and located in Baltimore, where he still is practicing psychiatry in connection with the courts of that city. Later, he demitted from the Roman Catholic priesthood, and was received into full orders in the Episcopal Church, in the church of his boyhood, his mother's church as he himself calls it.

Dr. Oliver has written extensively, his books setting forth his techniques as well as his philosophy.

In his books as well as in his practices, there is much use of the mystical and aesthetic. He depends for results much on the magic of the Mass, and the suggestion which seems to affect some people through ritual, architecture, or art, music, symbolism, a kind of very significant silence of the bedside, which was partly the technique of Dr. Worcester, and others. His technique, however, includes also the use of handcraft, as a beneficial means as in his book "fear", where he put business men to making such things as baskets, bookbinding etc. He explained to the patient his

sickness and discussed freely fear, its beginning, its development and consequences, but refused to interpret, what was being done.

The way his sacramentarian beliefs affects his techniques will be seen more clearly in the following examples from his books:

> "The mass or theHoly Communion is the one service that draws men and women to it, day after day. It is not the service of the Protestanct preacher, who always try to find new and more stimulating services in order to attract his people. In the Mass, it is not the service that attracts or holds people. It is the presence of Our Lord Himself. For in churches where the Lord's Supper is celebrated on the first Sunday of each month, simply as a memorial of His death, there is no silent crowd of worshiping around the altar, because that altar is empty. Because when the memorial is finished, there is nothing but a memory left. And a memory never drew people to it, out of their beds, on cold winter mornings, with two miles between the memory and themselves.". . . ."It is the belief in the 'Real Presence', in this powerful, this comforting and loving Presence that brings people, day in, day out, not to

the Lord's Supper, but to the Mass."

And again, speaking about the belief in the 'Real Presence', "for the layman, it is the one great source of strength; for the priest, it is the very center of his whole life, and for all it is a close communion with the world unseen."[1]

To this power of the Presence of the Lord, he ascribes the power to help others. "Not on your knowledge of psychiatry or even of dogmatic or moral theology, but upon the assurance you bring to human souls that 'you yourself have been with Jesus'".[2]

He calls Him the source of our power to help, and the Great Physician of Souls, and "If that Some One walks with you as you go about your work in hospitals and outside them, and it you walk with Him, then you need not worry much as to your knowledge or your lack of knowledge, as to your grasp on theology or psychiatry, or on any of the so called wisdoms of this world; for you will carry with you the only unfailing medicine for the sickness and the sorrow on our hungry human hearts."

"Nowadays I sometimes hear one of my psychiatric colleagues proclaiming some new truth in connection with mental illness or mental therapeutics,.....and

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1. Oliver, Four Square, Part IV, Ch. Iv
2. Oliver, Psychiatry and Mental Health, p. 161 ff.

when I trace this familiarity to its sources, I find myself, not in the last book of Freud or Adler, or Morton Prince, but in the Greek of the Gospels. Many general principles that Our Lord laid down have been rediscovered and proclaimed from the house-tops as something new."

In his therapeutics Oliver uses different techniques and ways of treatment. He is using books, and thus keeping the mind of the patient busy and getting him interested in some reading, he uses his library as the druggist uses his drugs and pharmacy. He is trying, as he tells in his book 'Fear', to treat mental conditions by the use of books. "A book is the product of a mental condition---the record of a human mind's activity ---the right kind of a book may be applied to some bodily need."[1]

But his main therapeutic is religion. "There is one class of people", he declares in his book on'Fear', "who never goes to a psychiatrist; they never need one; they never need help. These people, he thinks, are never bothered by fear or they have found some remedy of their own against it. They are 'immune to fear', are not poisoned by it. They are those people who believe in God and who practice the Christian religion. And he

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[1] Oliver, Fear, p. 291

continues (Fear p. 130) "By Christian religion I don't mean a religion man-made, or man-given, but the Christian religion which was established by a Person, who was both God, and Man--a Person who did not merely live in Palestine hundreds of years ago,--but who is, by means of His own appointment, still present on earth--who still walks with men, who still has earthly habitations where He may be found, and is more intimately united with those who follow His human life in Galilee. People who believe and practice the religion that centers around this Personality seem to have an antidote against fear, and I never see them."

It is not believing only that help and cure people; it is practising the Christian religion. It must be a part of everyday life. This is a real antidote against fear and against any other mental disease.

The British School

In spite of the fact that religious psychotherapy begins first in this country, it has found some of its most prominent successors in England, where the names of Hadfield and Weatherhead, MacKenzie and Underhill have become famous.

Miss Underhill is perhaps most significant for her scientific studies, most of which deals with things so nearly related to this thesis that they should be mentioned here. She stresses particularly the grounds for believing that there is in human experience the functioning in us all of what she calls "One psychic energy", which she affirms comes from "a reality which underlies and crowns all our other lesser strivings." This appears to be what Christians commonly call God. She further declares that this is of the nature of "An unflowing power, a veritable accession of vitality; energizing the self, or the religious group, impelling it to the fullest and most zealous living out of its existence giving it fresh joy and vigor, and lifting it to fresh levels of life." "He giveth power to the faint", she quotes the Second Isaiah," and to them that hath no might he increaseth their strength; they shall mount up with wings as eagles; they shall run and not be weary and they shall walk, and not faint."[1]

A prominent practitioner of wide experience is Dr. J. A. Hadfield of London. In his general thinking he is much like Underhill. In his book "Psychology of

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1. E. Underhill, The Life of the Spirit and the Life of Today, pp.12,13, Quote from Isiah XI:29 31.

Power, Dr. Hadfield contends that what Janet called "mental energy", and what Bergson called "Elan Vital", and Jung called "urge", are forces for which we are channels and there is nothing established by science to exclude the theory that these forces are of divine origin. He then takes up Christian doctrines and shows that they involve two things: first, the harmonizing of the emotions through religious experiences and, second, the "element of power" through what he calls the "doctrine of the spirit". He then adds those words of testimony:

"Speaking as a student of psychotherapy, who, as such, has no concern with theology, I am convinced that the Christian religion is one of the most valuable and potent influences that we possess for producing that harmony and peace of mind and that confidence of soul which is needed to bring health and power to a large proportion of nervous patients with suggestions of quietness and confidence, but without success until I have linked these suggestions on to that faith in the power of God which is the substance of the Christian's confidence and hope. Then the patient has become strong.

"I have tried to show that the experience of applied psychology, especially psychotherapy, points toward the

conclusion that we are living far below the limits of our possible selves, and that there are open to us resources of power, available through the right use of our instincts which, if directed to noble purposes, will free our minds from those worries, anxieties, and morbid fatigue which spoil our lives and will free us for a life of energy and strength."[1]

Coster

Geraldine Coster, principal of one of the schools of Oxford, and a practicing psychologist, is another English leader, who makes much the same use of religion. She declares:

"Analytical psychologists and psycho-therapists have the same ultimate objective as all the ancient philosophers, together with sociologists and lovers of humanity, have had from the first--to find a way by which human beings can attain to health and happiness. The analyst's method is to open a path by which the individual may be able to sublimate his instincts; the social reformer hopes by education and lesgislation to bring about the better adaptation of man to his environment; the religious teacher leads man to worship and to imitate

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[1] J.A.Hadfield, The Psychology of Bower, pp. 51.52

the Perfect Man...The perfect man must strike a balance between extraversion and intraversion, not being swept away in a vortex of ceaseless activity, nor yet given to an excess of contemplation....In such a life as that of Christ there is abundant scope for the right expression of power."[1]

Weatherhead

Perhaps the best known in America of these British therapists is the Rev. Leslie Weatherhead, a former student under Hadfield. For some twenty years now he has been a practitioner himself with marked success and has written widely concerning the use of religion in therapy. The following paragraphs from one of his recent books gives both his essential position and something of his technique:

"Largely, confidence in the possibility of cure. There was a time when masses of people were so credulous that fiath could be called out by a great personality; a king or a prophet could call it forth and thousands of people were healed by 'The King's touch' and a prophet's 'word'....In our day such credulity is gone. Science has taken its place...I can best call forth faith by explaining to the incredulous patient those processes

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1. G. Coster, "Psycho-Analysis for Normal People, p.206, 207, 217, 218.

by which cure can be expected...Only by some kind of explanation can I nowadays produce that kind of confidence which seems to be necessary if any mighty work of healing is to be done."[1]

"I have seen in my own experience recoveries from serious illness which I can only put down to the therapeutic effects of energies released in the mind of the patient by the prayers of others."[2]

"Sin and selfishness are underneath much psychological illness....Only, the patient must not just be told to trust God or have faith or say his prayers. He must be understood. If we haven't, and we have not, Christian insight, we must learn how to look deeply into a mind by scientific methods and then apply the right truth for the right case at the right time in the right way. And where is the doctor or psychotherapist who can say to a patient, 'Thy sins be forgiven thee?"[3]

"A bad case of masturbation complex occurs to my mind in which it seemed to me as if psychological methods swept the house of life, left it dark and cheerless and then a glorious religious experience seemed to light every room. That particular complex I have sometimes

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[1] L. Weatherhead, Psychology and Life, p. 12,13
[2] Ibid. p. 14
[3] Ibid. p. 21

failed to cure after long and patient hours of treatment, only to find that an experience of real religion --took the patient to immediate complete and lasting recovery."[1]

A comparison of what has just been said about each English therapists shows at once that they are all alike in treating religion as important and as using it in much the same way in their work. Other therapists such as Mackenzie do much the same thing.

The Chicago School

Returning now to this country, attention will be directed to the techniques developed on other circles, of which Dr. Charles T. Holman, of the University of Chicago is typical. These differ from both the Emmanuel Movement and the British School in a sense that even though religion is strongly emphasized, their approach is more directly from the techniques of the non-religious practitioners of psychotherapy, and give less place to what may be called the mystical. Dr. Holman, for example, presents a diagnostic schedule, long and exhaustive, and constructed after the patterns of those in psychiatric hospitals.

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[1] Weatherhead, Psychology and Life, p. 22

According to Homan, religion is of help in that it enables one to have " a sense of the worth of life."[1] This it does, by setting forth that what one lives for is,"notmerely our petty human cause; it is God's cause." "Religion calls upon man, not only to adopt a dependent turstful attitude toward the august relaity upon which life depends, but to assume toward it an attitude of utter loyalty and devotion. Thus are our scattered impulses gathered up about a noble purpose." "And the power of the Eternal, religion believes, is behind our moral efforts."[2]

Life is so complicated that crises and conflicts are unavoidable. There are souls, according to Holman, which are sick and personalities which are disintegrated, and therefore, the goal of the social worker or of the minister is to get the individual see life complete, and personalities to be made whole. "Religion gives assurance of the significance and value of life. Particularly is this the case with our Christian faith. It conceives the end of all our striving as a supremely satisfying life which all may share. It dares to believe in a God who joins us in the struggle for that great goal, and who is, himself, the supreme member

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1. Holman, C.T. The Cure of Souls, p. 219
2. Ibid. p.223

of that kingdom of blessedness which we seek to establish."[1]

"The pressures and demands of modern life, its speed the stresses of external and internal conflicts, conspire together to make life a burden instead of a joy for many. It has thwarted the development of their personalities." Even when the present economic situation, has improved, there will still remain in the complex modern life many difficulties for many of us to face. There are many other misfortunes, besides the economic one that man has to face; faulty heredity, illness, lack of proper moral and religious education and many others are among the causes for such maladjustments. And it is the task of religion, as a means of enrichment and liberation of the personality, that will help men. "I am come," said Jesus, "that they might have life, and that they might have it more abundantly."

Boston Clinical School

Another significant leader in this field for some years, is Dr. Richard C. Cabot. For many years Dr. Cabot held important position at the Massachusetts General Hospital and is on the faculty of the Harvard

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[1] Holman, The Cure of Souls, p. 222

Medical School. Dr. Cabot has been a leader in promoting what has now become a "Commission for the Clinical Training of the Ministry", an agency of nationwide outlook, which is undertaking to secure the clinical training of theological students so that they will be able to work intelligently in this field.

The point of view of this group is closest, perhaps, to that of the British School. It is also like, and in close sympathy with the Emmanuel workers, though differing from them in the smaller emphasis of the "Sacramental". It resembles Holman's in some respects, avoiding to become mechanical in making less use of detailed diagnostic schedules. There is a larger dependence on direct impressions between the personalities of the social worker, being doctor or minister, or any other, and the client, rather than on mere factual data. With this group our own School of Religious and Social Work has been in closest touch, emphasizing the personal contact between worker and client.

III Summary

1. The Field of Values

Reviewing now the foregoing materials, the question which now naturally arises is, what appears as the real values, if there are any, of religion as a therapeutic factor amid the ills of life, and in what fields of human distress is religion expected to function?

With the exception of the many hold-overs from prehistoric times, that still are to be found in the magical cults and among the faith healers, and in the theories rather than in the actual practice of Christian Science, there has come to be general agreement, and is generally understood, that religion as a therapeutic factor, functions in the functional disorders. All psychotherapists, who believe in, or use religion as such, make this statement very clearly.

But this limitation by no means makes the field of operation a narrow one. Functional difficulties figure so largely, even in situations which distinctly involve organic disorders, such as tuberculosis or cancer, that spiritual therapy is apparently often effective in many such situations.

The number of functional disorders is said to be constantly increasing in this country. "Never in my experience of a quarter of a century", says Dr. Worcester in his book, Making Life Better, "have I encountered so much unhappiness, so many fears, and apprehensions and grave depressions." Fear and anxiety producing mental and physical disorders, suicides and other ills are common. Recent statistics show that more than half of the patients in hospitals today in America are suffering from ills of mental origin.

Dr. Richard C. Cabot, ina an address before the Theological Section of the Church Social Workers' Conference in Boston in 1930, stated:

"I will say on the basis of thirty-five years diagnostic experience, that fully four percent of the sickness from which people suffer and die, are finally mental rather than organic in their origin, and I am convinced that religion can and should be used as one of the most powerful therapeutic agencies in the field."

Dr. Charles Mayo of the Rochester, Minnesota, clinic is reported by Dr. Roland Hann, who was present and heard the address, to have stated in September, 1933:

"Fully seventy percent of the people who come to Rochester for treatment are suffering from psychogenic disorders."

It is evident, therefore, that the field in which these potencies are claimed to be effective is a wide one.

2. The Contributions Claimed

These are as follows:--

a. Relieving conflicts, by offering escape from what had appeared to be unescapable and intolerable realities. Religion challenges the reality of some of the things which have been accepted as true, though such realities had been dreaded, disliked and feared.

b. Religion creates faith as an antidote for fears and anxieties; this resting on the belief in a good Father God.

c. Relief from the inferiority complex, by belief that everyone has a distinct function to fill in a divine economy, where every person has a distinct value.

d. "The Divine Efflatus". This old belief, which comes down from Greek and Roman times, is findind support today in the positions taken by such writers as James, Underhill, Bergson, and Jung, to which reference has already been made. Religious attitudes and exercises are claimed to be found in experience to be promotive of an inflow into individual experience of marked

invigoration from what Underhill calls the "reality which underlies and crowns all our other lesser strivings", in other words, from God.

e. Re-Transfer. The religious therapists point out that one of the common problems of analysts is to find a proper object to which they may be able to direct the affection which a client usually places in the doctor. It is asserted that God is such an object, to which affection can be transferred with full assurance that such a sublimation will always be wholesome.

3. The Contributions Made

These will best be made by each person on the basis of the evidences available, such as those herein adduced. In the judgment of the present writer, these evidences amply justify a belief that they are real and substantial and can be made much larger.

It is not difficult to differentiate between the primitive magical practices with much of counterfeit and deception, and the philosophy and practice of such practitioners as Hadfield or Jung. There is no more justification for classifying these together, than in confusing modern astronomy with old-time astrology. Nor is there any more ground for grouping such practitioners with manifest religious fakirs of today, than

there would be for doing likewise with modern astronomers and the fakirs who presume to read fortunes from the stars.

The positions taken by such modern therapists as those just mentioned are strictly in the form of empirical science. They rest on observed results in practice of a kind similar to the practice in medicine in general. That is, they are observed results where all the conditionings were carefully planned and observed and where repeated experiences under like conditionings appeared to the observers to justify the conclusions made. And these positions taken inhere in a philosophy which accords with the same writers interpretations of all other phenomena. Thus there is no dualism involved, as would be the case were the dependence on some magical formula which is apart from the interpretations of ordinary events in life.

It is true that there is a difference, for example, between Jung, who goes little farther than to register the conviction that his experience of the effective functionings of religious attitudes and practices is proof there is a reality which had dynamic potencies in the experience itself, and the position of Dr. Worcester. For Dr. Worcester manifestly adheres to rather clear and firm convictions regarding the nature of this reality, which he identifies with traditional Christian beliefs regarding God and the Holy Spirit. But the difference is not one of contradiction.

It is one rather of Worcester believing both what Jung affirms and more, of which Jung does not feel justified in expressing an opinion. It is nor unlikely that the latter would consider some of Worcester's additional beliefs to be of the nature of unjustified magic. But these differences do not affect the major theses on which they agree.

It is the belief of the writer that the five contributions above listed as being ones on which there is substantial agreement among modern religious therapists, are substantially justified. Each of them indicates a field in which there is sufficient evidence of real contribution from sources called religious, to justify the theory and continued effort to find relief for human ills from the sources indicated.

This inquiry has been undertaken on the assumption that the question to be answered is purely one of the facts found in the experiences of those who have undertaken spiritual therapy in reliance on religious factors. It was not assumed that there are or are not potencies from sources outside the individual which may be effective for his betterment. That question has presumed to be one concerning which the evidences of experience should be expected to be enlightening. To begin, as is sometimes done, with an assumption that there is no such reality from which aid may come and that all the wholesome results enjoyed must

of necessity be the product of potencies within the personality and his material environment and personal associates, is sheerest dogmatism, not in any sense scientific procedure. Beginning with agnosticism regarding these realities, and appraising the actual facts of experience as herein assembled, in the judgment of the writer, justifies a conclusion that these religious potencies are real and substantial.

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Note: The above bibliography is not a complete list of all the books read for this study.

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